ſtroying the ſcabbard has become almoſt proverbial, and ſuperficial obſervers have inferred from thence, that men of genius have commonly weak, or, to uſe a more faſhionable phraſe, delicate conſtitutions. Yet the contrary, I believe, will appear to be the fact; for, on diligent inquiry, I find that ſtrength of mind has, in moſt caſes, been accompanied by ſuperior ſtrength of body,—natural ſoundneſs of conſtitution,—not that robuſt tone of nerves and vigour of muſcles, which ariſe from bodily labour, when the mind is quieſcent, or only directs the hands.

Dr. Prieſtley has remarked, in the preface to his biographical chart, that the majority of great men have lived beyond forty-five. And, conſidering the thoughtleſs manner in which they have laviſhed their ſtrength, when inveſtigating a favourite ſcience they have waſted the lamp of life, forgetful of the midnight hour; or, when, loſt in poetic dreams, fancy has peopled the ſcene, and the ſoul has been diſturbed, till it ſhook the conſtitution, by the paſſions that meditation had raiſed; whoſe objects, the baſeleſs fabric of a viſion, faded before the exhauſted eye, they muſt have had iron frames. Shakſpeare never graſped

graſped the airy dagger with a nerveleſs hand, nor did Milton tremble when he led Satan far from the confines of his dreary priſon.—Theſe were not the ravings of imbecility, the ſickly effuſions of diſtempered brains; but the exuberance of fancy, that 'in a fine phrenzy' wandering, was not continually reminded of its material ſhackles.

I am aware that this argument would carry me further than it may be ſuppoſed I wiſh to go; but I follow truth, and, ſtill adhering to my firſt poſition, I will allow that bodily ſtrength ſeems to give man a natural ſuperiority over woman; and this is the only ſolid baſis on which the ſuperiority of the ſex can be built. But I ſtill inſiſt, that not only the virtue, but the *knowledge* of the two ſexes ſhould be the ſame in nature, if not in degree, and that women, conſidered not only as moral, but rational creatures, ought to endeavour to acquire human virtues (or perfections) by the *ſame* means as men, inſtead of being educated like a fanciful kind of *half* being—one of Rouſſeau's wild chimeras *.

But

* 'Reſearches into abſtract and ſpeculative truths, the prin-
'ciples and axioms of ſciences, in ſhort, every thing which
'tends